

Thi saa har Gud elsket  
Verden, at han gav sin  
Søn, den enbaarne, for at  
hver den som tror paa  
ham, ikke skal fortabes,  
men have evigt Liv.

# HYRDE N

"JEG ER DEN GODE HYRDE." — Joh. 10. 11.

Den som tror paa ham,  
bliver ikke dømt; den som  
ikke tror, er allerede dømt  
fordi han ikke har  
paa Guds enbaarne  
Navn.

Haugen, Rev. A. K.  
mars

17de aargang.

Winnipeg, Manitoba, Første Nr. i November, 1941

Nr.

## TANKER TIL EFTERTANKE

Vi spør igjen og igjen hvad utfaldet skal bli paa denne kamp der nu holdes gaaende i Europa. Hvis Rusland maa gi op, da vil det bli en fryktelig kamp for England at staa sig mot Tyskland. Hvis England ogsaa maa gi op, da blir det vort land der vil maatte staa i spidsen mot fienderne. Tyskland fører et redselsherredømme nu over de lande hvor de har faat makten, og det er at frykte for at det vil bli et redselsherredømme saa lenge Hitler og hans ligemænd staar ved roret.

Det er nok som der staar i Aapenbaringen at det er vredesskaaler der tømmes ut over jorden. Europa faar smage disse vredesskaaler i fulde drag og det er bare et spørsmål, naar disse skaaler ogsaa skal tømmes ut over vort land og folk.

Det er synden der straffes idag. Det er fare for at det gudløse Rusland vil bli knust. Det vil ikke være at undres over at Guds taalmodighet har tat en ende.

De frygtelige straffedomme der tales om i Aapenbaringen skal komme over jorderike paa grund av synd. Mange frygtelige domme har gaat over verden for, men dette er vel den værste i omfang og i grusomhet.

Ja, hvad skal utfaldet bli?

\*

Vi ser med gru paa utviklingen her i vort eget land og spør med engstelse hvad fremtiden vil bringe. Det er særskilt den opvoksende slekt, der skeier ut. Det er særskilt ungdommen der drikker og danser og søler sig til i alle slags utsekelser. Fengslerne fyldest av unge, kraftige og ofte vel utdannede mænd. De unge kvinder følger trofast i de unge mænds spor. De drikker, de danser, de røker og følgen er ruinerte unge kvinder. Vi ser vel ikke saa meget av det iblandt os, men kommer vi ind til lidt større byer, da er det gruopvekkende, hvad der gaar for sig. Imidlertid har vi mer end nok ogsaa her ut over Nordvesten.

Hvem bærer skylden for denne demoraliserende tilstand blandt den opvoksende slekt?

Der er ingen tvil om at det er de eldre mænd og kvinder i vort land der bærer hovedskylden. Hvem var det der stemte for at faa de berusende drikke tilbake igjen i vort land? Var det de unge? Nei, det var dem der idag er eldre mænd og kvinder. Fedre og mødre for den opvoksende slekt. Disse mørkhetens huler staar aapne snart sagt baade nat og dag, og der falder vore unge mænd og kvinder, og saa siden gaar det fra fald til fald til de ligger i rendestenen. De blir til spot og skam og til utskud i verden. I den retning stevner en mengde av vor opvoksende slekt idag.

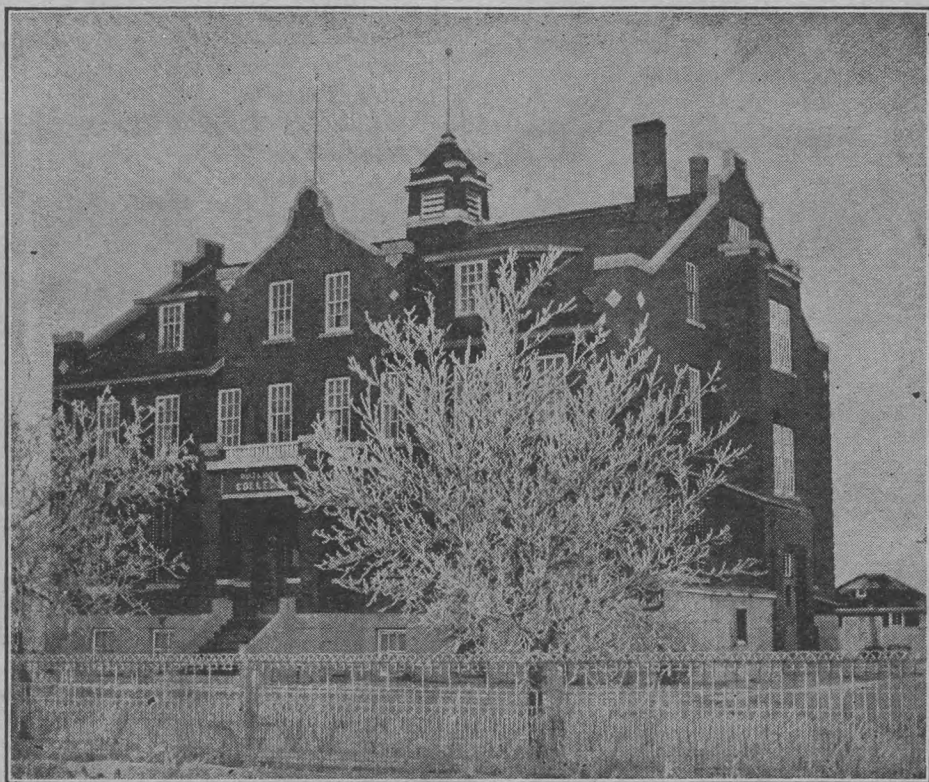
Mon ikke straffedommen vil komme?

\*

Vi vil ikke unnlade at nevne, at vi ogsaa har en mengde vakker og god ungdom iblandt os. Det er vort store haap. Denne ungdomsflok finder vi helst i vore kristne menigheter. De gaar til Guds hus. De tar del i det kirkelige arbeide. De synger i sangkorene, de tar del i bibelklasser, de frekventerer vore kirkeskoler, de søker hen til bibelskolerne, de findes i vore sommer-bibelleire, de tar flittig del i vort ungdomsarbeide, i søndagsskolearbeidet og mange andre nyttige gjøremaal.

Vi har kanske en bedre ungdomsflok idag end vi har hat i lange tider. Det er en frukt av kirkens arbeide.

Vi gleder os over det aandelige liv der findes ved vore skoler, vore bibelskoler og ved vore bibelleire om sommeren. Der er ogsaa mange organisationer inden menighetene der arbeider kraftigt i den retning



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## Blodet som renser fra al Synd

Under mire Husbesøg, fortæller en Bibelkvinde, stod jeg en Dag udenfor Døren til et Loftrum. Før jeg fik banket paa, aabnedes Døren, og foran mig stod en Mand med et vildt Udtryk i de grove Ansigtstræk. Min første Tanke var at trække mig tilbage, men med et Suk til Gud blev jeg staaende og sagde, at jeg gjerne vilde faa tale med ham og vise ham, at den Bog jeg holdt i min Haard indeholdt Hemmeligheder om Jordlivets Lykke. Han tog i at bande og bad mig gaa.

"Staar der noget i Deres Bog om Blodet som renser fra Synd," hørte jeg en svag Røst sige inde fra Værelset.

Jeg trængte mig forbi Marden og fandt inde i det smale Værelse paa en ussel Seng en ældre Kvinde, som gjentog sit Spørgsmaal.

"Vil De høre Noget om det Blod?" spurgte jeg.

"Ja vist, vist," svarede hun med Iver. "Jeg skal dø og jeg har været saa stor en Synder og skal svare for alt." Efter et Øieblikks Taushed fortsatte hun: "En Dag for flere Aar siden stod jeg i Døren til en Kirke. Det var ikke meget jeg hørte, men det var Noget om et Blod som renser fra Synd. Kunde jeg faa høre derom? Staar der Noget om det i Deres Bog?"

Jeg svarede ved at læse første Kapitel i første Johannesbrev. Hun lyttede med Begjærlighed, og jeg maatte læse op og op igjen. Da jeg omsider maatte gaa, stod Manden der med Taarer i Øinene. Jeg maatte love Mor og Søn, at jeg skulde komme igjen. Og det Løfte holdt jeg. Jeg gik daglig did, saa længe den Gamle levede. Hun fik gaa hjem i Fred, og hendes Dødsleie blev ogsaa Middel til hendes Søns Omvendelse. (Ev. l. Kirketidende).

at lede de unge til Kristus og hjelpe dem til et bevist kristenliv og til at bli tro arbeidere i Herrens vingård. Dette er det lyse punkt midt i dette fryktelige mørke i vort land. Vi setter vort haap til det arbeide der gjøres av kristne mænd og kvinder for vor opvoksende slekt.

—Rev. S. H. Njaa,  
"Northwood-Emissæren."

## Min moder

Der staar et ansikt mot min rute, mens aftenmørket falder paa. Kun en i verden har de øine, saa falmende og bristeblaa. Og disse øine fik min mor, fordi hun ofret alt paa jord.

Aa, moder, dine gamle hender, tør jeg saa daarligt tenke paa. Skjønt fire snese aar du naaet, for andre du end sysle maa. Men at de stivne skal — aa mor, den smerte er min sjel for stor!

Og dog, naar selv jeg træt til døden maa vandre mangelens livets gang, da tenker jeg paa dem vi fulgte til gravens fred med dempet sang. Hvem vet vel, mor, om vi maaske skal haand i haand Guds ansikt se.

## DEN GLADE MURER

Det var i aaret 1884, at den lutherske frimenighed i Kristiania fik til-ladelse af politiet til at drive en gade-mission paa det saakaldte "Kutorv" ved Vaterlands bro.

Paa dette torv samledes der saa hver søndag eftermiddag tusinder af mennesker, for størsteparten folk tilhørende samfundets bærme, baade mænd og kvinder, og der blev talt og sunget for dem.

Her paa dette torv var ogsaa samlingspladsen for de i Kristiania saa almindelig berygtede "kutorvsgutter", en bande, der for sine mangehaande meriter var en skræk for alle skikkelige folk.

En af disse gik under navnet Kristian murer, og det er om ham, jeg her vil fortælle.

En søndag morgen tog jeg mig en tur ned til "bordtomterne" eller tømmerlagerne, hvor jeg vidste mange af disse gutter holdt til, naar de vilde være for sig selv og drikke og spille kort uhindret af politiet.

Da jeg kom ind paa pladsen, stod der lige ved indgangen en tre-fire af gutterne; den ene af dem var Kristian. Han kom straks hen til mig, strøg hatten af sig med en flot skrubud og spurgte spottende, om jeg ikke var en af dem, som hører Jesus til.

Jeg lagde min haand paa hans skulder, saa ham ind i øinene og svarede: "Ved du da ikke, gutten min, at du ogsaa hører Jesus til?"

## Hvad er det at omvende sig

Se jeg staar for døren og banker. Om nogen hører min røst og lukker op døren, vil jeg gaa ind til ham. Aap. 3, 20.

Omvendelsen er misforstaat og mistydet paa mange vis. Man har oppfattet den som en prestation som maa ydes fra menneskets side for Gud kan frelse det. Enten slik at mennesket med sin viljesbeslutning skal skjære sig løs fra sine gamle synder. Eller slik at mennesket ved sin anger og sorg over synden skal frembringe en sindsforandring som er betingelsen for at Gud tilgir synden og gjør synderen til sit barn.

Men det ene er for synderen like umulig som det andet. Han er jo syndens træl. Joh. 8, 34. Og trældommen bestaar just i at hans vilje vil synde, selv om han nok frykter syndens følger, og derfor søker at undgaa de synder som har de farligste følger.

Dette syn paa omvendelsen lar sig ikke forene med skriftens skildring hverken av menneskets totale fortapthet eller frelsen av naade. Kunde mennesket med sin vilje beslutte sig til at opgi sit syndige liv, og kunde det med sin anger opnaa at hate synden, da var det i sandhet ikke av naade, men ved gjerninger mennesket blev frelst.

Nei, omvendelsen foregaar paa en helt arden maate. — Gjennem vekselen har Gud ved et under stillet synderen frem for sit ansikt. Og i dette himmelske lys faar han se sin synd i ganske ny belysning. Først ser han sine ydre synder. Saa faar han se sin indre synd, i fantasi og i begjær og i tanke. Dernæst faar han se selve synden: at han vil synden, ikke bare ved et uheld gjør den. Endelig faar han se at han trods de iherdigste anstrengelser ikke kan forandre dette sit syndige sind.

Da først er han moden for omvendelse.

Og omvendelsen er et valg. Men valget bestaar ikke i at han med sin viljesbeslutning skulde gjøre sig fri fra sit gamle syndeliv og ved sin anger tvinge sig til at hate synden.

Nei, det er Kristus valget gjelder. "Se, jeg staar for døren og banker. Om nogen hører min røst og aapner døren, da vil jeg gaa ind til ham."

Det er Jesus som banker, og det er Jesus som gaar ind. Synderen kan bare et av to: aapne eller stenge sit hjerte, naar Jesus banker.

Og merk dig nu, min vakte ven: det er ikke din viljes intensitet, ikke bønnens inderlighet eller heftighet, ikke angerens smerte, som overtaler Jesus til at gaa ind og gjøre den frelsende operation hos dig.

Nei, han gjør det ikke for din skyld, men for sin skyld. Han har sonet for alle dine synder. Han har ogsaa paatat sig at bringe denne fuldførte frelse til hvert eneste menneske i den slekt som han er stedfortreder for.

Det er altsaa ikke du som ved din omvendelse beveger Jesus til at komme og benaade dig. Men det er Jesus som gjennom vekselen har beveget dig til omvendelse, det vil si: at lukke op døren, saa han kan komme ind i dit hjerte.

O. Hallesby.

Han kom aldeles ud af fatningen, og saa spurgte han, om jeg ikke kunde hjelpe ham at komme til Jesus. Jeg bad ham, dersom det var hans alvor, at komme til vort lokale, naar vi havde møder.

Det var en tid af flere maaneder efter dette, historien var næsten gaaet mig af minde, at han kom hen til mig og fortalte, at nu havde han faaet fred med Gud. Han var saa glad, at det straalte af ham.

Siden ved et møde paa "kutorvet" var han tilstede. Han gik da allerede (Fortsat paa side 2)



## HYRDEN

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ER PENSJONPLANEN  
UBIBELSK?

Vi hadde ingen tanke om at reise et slikt spørsmål før vi paa et kretsmøte under en diskusjon av pensjonsaken hørte en høit aktet og ellers meget forstandig mand—la os kalde ham "X"—erklære aapenlyst at han ikke vilde støtte gjennomførelsen av "et slikt scheme" saalenge han ikke kunde finde noe om det i bibelen.

Det er forfriskende at møte med folk som ikke gaar omveie, men siger sin mening paa en grei og likefrem maate. Og siden det er mulig at hr. "X" ubevisst gjorde sig til talsmand for en rekke likesinnede, omend stiltiende, folk hvis holdning og tankegang følger omtrent samme spor, ønsker vi at gi uttrykk for nogen faa tanker i forbindelse med denne sak.

Hr. "X" erklærte at hvis presterne virkelig trenger til nogen særlig alderdomsbetryggelse, vilde han gjerne vere med paa at forhøie lønnen, saa at presten selv kunde ha anledning til at legge litt tilside. Men at binde menigheten til et systematisk spare-program, det forekom ham likesom at gaa paa akkord med Vorherre.

Vi hadde ikke anledning til nogen diskusjon paa to-mands-haand, men vi tar neppe meget feil om vi fremsetter den formodning at der ligger noe i og for sig rosverdig bakom den holdning "X" uten tvil har tilfelles med mange andre. Vi tror nemlig her at spore et erligt ønske og begjer om at beholde presten i en stilling vesentlig forskjellig ifra den et almindelig verdensmenneske indtar i det private saavel som i det offentlige liv. For her er det ikke saameget tale om at spare paa skillingen ved at smaasvelte ordets tjener, som om paa hvilken maate menigheten helst bør sørge for hans nødtørft og nering.

Saapas vil vi si til fordel for hr. "X"s anskuelse, men derefter maa vi skille lag.

Hvad det bibelske grundlag for prestens underhold angaar, skal vi bare henvise til de følgende skriftsteder:

"I Mose lov er der jo skrevet: Du skal ikke binde munden til paa en okse som træsker. Er det okserne som ligger Gud paa hjerte, eller siger han ikke dette bare for vor skyld? For vor skyld er det jo skrevet, at den som ploier, skal ploie med haap, og den som træsker, skal gjøre det med haap om at faa sin del. Har vi saaet for eder de anndelige goder, er det da noe stort om vi høster eders timelige goder? ... Vet I ikke at de som gjør tjeneste i templet faar sin føde av templet, og de som tjener ved alteret, deler med alteret? Saa har ogsaa Herren fastsat for dem som forkynder evangeliet at de skal leve av evangeliet." 1 Kor. 9:9-14.

"Den som oplæres i ordet, skal dele alt godt med den som lærer ham. ... La os derfor, mens vi har leilighet, gjøre det gode mot alle, men mest mot troens egne folk!" Gal. 6:6-10.

Her finder vi vistnok ingen direkte bestemmelse angaaende nogen pensjon. Det er jo en moderne oppfindelse, av navn ialfald. Men har Herren "fastsat for dem som forkynder evangeliet at de skal leve av evangeliet," saa er det visselig ikke meningen at den som paa grund av alderdom, sykdom, eller anden ufor-

skyldt aarsak maa slutte med forkyndelsen skal vere prisgitt sine medmenneskers vilkaarlige barmhjertighet for resten av sine levedage. Nettop det er ubibelsk at en gammel prest, efter at ha slitt sig ut i evangeliets tjeneste, skal vere henvist til at leve saa at si av mirakler indtil Gud i naade kalder ham hjem til hvilen. Det hjelper ikke stort at han dekorerer med ærestitelen "Emeritus." Æren er vel der, men det er mager kost. Ved en smule omskiftelse av bokstaverne i dette latinske ord kan vi like godt skrive "Eremitus." Det synes vi kommer nærmere virkeligheten—en eremit, en som i sine livslitte kler og sparsomme omgivelser lever for sig selv. Men han skulde ha tatt sine forholdsregler for det var forsent! Han skulde ha lagt tilside mens han var i aktiv tjeneste! Han maatte jo vite at før eller senere kommer regnveirsdagen!

Selvfølgelig er der prester med rummelige indtekter, og vi paastaar slett ikke at alle uten forskjell havner paa samme hylden efter de fra-traar sit embede. Men vi er av den opfatning at forholdsvis svert faa finder nogen glede og velsignelse i at samle tilhobe saalenge de omringes av en herskarenes mangfoldighet av anledninger og opfordringer til at støtte dette og hint foretagende, og at foregaa alle andre med et godt eksempel. Det er den ene side av saken. Den anden er: hvad vilde menighetsfolket selv tenke om presten sin, om han tidlig og sent la tilkjende at han var svert glad i "den almeketige daler"? For det vilde han ikke let kunne undgaa om hans levebrød i alderdomsdagene helt og holdent skulde vere avhengig av hans egne spareskillinger. Tenk bare hvor langt mere attraaeverdige daaps-, bryllups-, og begravelser-honorarene vilde bli under saadanne forhold, og hvor nødig presten vilde kjøre den kostbare bilen sin mere end høist nødvendig! For han maatte jo i sine "velmaktsdage" uavsladelig ta sikte paa at bli en kapitalist ialfald i det smaa, for mottagelsen av menighetens dommedagsbudskap: "Du er blitt gammel; nu vil vi ha en yngre mand!"

Det skulde interesere os at se om nogen kunde harmonere en slik tilstand med skriften.

Vort personlige forhold til den nye pensjonplan er vel ikke helt upartisk, da vi jo selv er prest. Vi er nemlig avgjort av den opfatning at det er en udmerket plan hvad presten angaar. Men vi er ogsaa likesaa forvisset om at kirkens og kirkefolkets fordel er minst like stor om ikke større. Planens iverksettelse og efterfølgelse vil eksempelvis hjelpe til med at bevare menighetens gode samvittighet. For hvor prestens fratrædelse er betrygget kan menigheten med større rett og rimelighet gi sit ønske tilkjende. Og presten selv kan i sine bedste aar mere helhjertet vie all sin tid, sine evner og krefter til tjenesten selv der hvor indtektene er smaa, om ikke bentfrem utilstrekkelige. Naar kaldet kommer behøver han ikke med Lot at se med lengsel til de bedre vandede marker. Kirken hvis tjener han er legger sine velsignende hender paa ham: "Gaa i Guds navn! Frykt ikke! Tomhendt gaar du ut, og om du kommer tomhendt tilbake skal du og dine alikevel aldrig lide mangel."

(Fortsat fra side 1)  
under navnet "den glade murer". Ved dette møde blev der talt over Joh. 3, og der blev særlig dvælet ved de ord: "Uden at nogen bliver født paany, kan han ikke se Guds rige."

Vi blev enige om at faa vor ven Kristian op og vidne, og det lykkedes. Straks gik det som en løbeild gjennom forsamlingen: "Kristian murer skal tale, gutter; Kristian murer er bleven prest!" Og det tog ikke lang tid, før en stor skare af hans gamle venner havde samlet sig; for nu skulde man bare høre!

Da vor "glade murer" var kommet op paa talerstolen, som forresten var en pakkasse med bunden iveiret, saa han sig først om en kort stund og iagttog sine tilhørere. Endelig kom det, halvkvalt af graad:

"Ja, gutter, dere kjender mig allesammen. Dere ved, jeg har været den værste iblandt dere. Jeg slo's og

drak, saa der maatte sommetider baade to og tre konstabler til for at arrestere mig. Det halve af ugen sad jeg i arresten, ved dere.

Men nu, gutter, nu har Jesus borttaget mine synder, og jeg er glad og lykkelig. Jeg ber til Gud nu gutter. Jeg er saa glad, saa glad. Og kona og barna mine er saa glade i mig. De løber ikke ud nu og er ræd mig, naar jeg kommer hjem. De klyver op paa fanget mit nu, gutter, og jeg har bestandig noget godt med til dem. Og kona mi da! Dere kan tro, hun er glad! Jeg kommer hjem med alle pengene jeg tjener nu gutter, og kona mi er saa snil og flink. Vi faar alle god mad nu.

Og nu gutter, kom og besøg mig! Jeg har mad, og dere skal faa mad, dere ogsaa.

Ja, dere kan tro, det er godt at ha Gud til sin far. Aa, kjære dere, gutter, kom til Jesus! Han vil gjerne gjøre nye mennesker af dere allesammen, han. Jesus sa til en lærd mand engang, at han maatte fødes paany, og vi kommer ikke ind i Guds rige før. Jeg skjønnte ikke dette, jeg; men saa kom en mand til mig og sa: "Du maa komme til Jesus og bekjende dine synder. Han er trofast og retfærdig og forlader dig synderne og renser dig af al uretfærdighed."

Og saa gik jeg for mig selv alene i en krog og faldt paa knæ for Jesus, og jeg er frelst nu, gutter. Snille dere, kom dere ogsaa. Just nu maa dere komme."

De simple ord gjorde sin virkning. Der var flere, som maatte op til kinderne med den skidne næve og tørre en stor, blank taare bort.

Saa fortsatte han: "Jeg kommer aldrig i hænderne paa politiet nu mere. Jeg har bare blit arresteret en gang, gutter, siden jeg blev omvendt. Men dem vil ikke ha mig, gutter. "Hvad ha'en gjort nu igjen?" sa fuldmægtigen. "Han gjorde oprør i gata," svarede konstablen.

"Jeg bare stod og sa til folk, at de maatte komme til Jesus, jeg, fuldmægtig. Kanske dere vilde komme til Jesus, dere ogsaa"

"Før den manden ud!" sa'n. Dere ser, dem vil ikke ha mig nu længer, gutter.

Men Jesus vil ha os allesammen, gutter. Og dere maa komme til ham nu, saa faar dere det godt ogsaa, og kommer ikke i arresten, men i Guds rige, gutter. Tænk det!"

—"Broderbaandet".

## JULEGAVER 1941.

"Lille Norge"s Gaveraad minnes med takknemlighet alle venner i U.S.A., Kanada og andre steder som Julen 1940 gjorde sitt til aa gjøre soldatenes jul til en feststund som aldri vil glemmes.

Julen nærmer sig med sterke skritt, og vi vil derfor minne vaare venner om, at iaar trenges der ennu flere pakker enn ifjor.

"Lille Norge"s Gaveraad, som samarbeider med fru Generalkonsul Steen i Montreal, mottar med takknemlighet gaver til alle militære i Kanada. Disse vil bli fordelt mellem guttene i Lille Norge og gastene i "Camp Norway", Lunenburg, og dessuten vil fru Generalkonsul Steen motta gaver til sjøfolkene og til Det Norske Hvilshjem i Chester, N. S. Der er opprettet komiteer i U.S.A. som vil arrangere med gaver til militære som tjenestgjør i England og paa Island.

"Lille Norge"s Gaveraad vil samarbeide med disse komiteer saaledes at alle gaver vil bli nyttiggjort hvor det trenges. Ifjor jul kom en stor del av pakkene til Toronto så sent at det ikke var mulig å få utdelt før jul; saaledes blev flere hundre pakker sendt til norske sjøfolk etter jul.

De som ønsker aa senne gaver, anmodes derfor om aa senne disse inn saa tidlig som mulig for at de kan bli ompakket og gjort ferdig til forsendelse til de forskjellige avdelinger i god tid før jul. For at julepakkene til guttene skal bli fordelt paa beste maate, er det nødvendig aa pakke om en del av disse i Toronto, og det er derfor ikke nødvendig aa bruke spesielt julepapir. Dette vil bli besørget her.

Nedenstaaende liste vil minne om de ting som der er mest bruk for, men har De lyst aa senne noe annet

saa vil alt bli mottatt med takknemlighet.

Sorte slips, lommestørker, sorte hansker, lommebøker, lommelykter, barbersaker, kammer, haarbørster, klesbørster, blyanter, fyllepennar, sjerf, lommekniver, sigaretter, sigarett-etuier, røketobakk, sigarett-tennere, sjokolade, julekaker, bøker, magasiner, juleknask.

Vennligst adresser pakker til Gift Committee, R.N.A.F., "Little Norway," Toronto, Canada, merket: "Gifts for Soldiers." Husk paa aa legge brev eller kort inn i pakken.

Med hilsen,  
LILLE NORGES GAVERÅD.

## MY HERITAGE

Through a hundred years we have enjoyed a priceless heritage. It has spurred us on to build churches, more than 2700 of them; schools, missions and institutions of charity and mercy. Today we thank God for the foundation our fathers were permitted to build upon. Today we thank God Who has called us to follow in their footsteps!

It would be folly not to admit their weaknesses; to ignore their squabbles and rifts, but through all their fallacies shines a heaven-born desire to stand firm in the doctrines, firm upon the Rock of Ages: Christ the Son of God and the Son of Man is my possession, God's greatest gift to me a sinner.

Today, you and I may look back upon a hundred years resplendent with the fruit of the labors of our fathers. Our inheritance is many-sided. The clearing of the cut-over lands to become the fertile fields that have fed us, the turning of the virgin prairies to become the bread basket of the world, the building of factories where we gain our income and livelihood, the acres that sons and daughters are tilling, our farms today — but these things, while blessings — have only a transitory value. They can be a blessing only for the little while we are here.

This is our real heritage: A father that taught me to look to God in all things, plan as in His sight, build as if building a habitation for the Most High. A mother who taught me to pray — to so order my life that in all things I might live my life as a child of God and an heir of life eternal. Parents who though frail, sinful and erring, yet were to me an inspiration to a Godly life. This is why my church, my church with the pure Word and the Sacraments as God Himself instituted them, is my greatest heritage. It is for this that I would, on bended knees, thank God as I now look back on these one hundred years.

And should I make a new pledge today—today when so many things that the world have cherished seem to be trembling, my pledge would be that I would re-dedicate and re-consecrate my whole self, soul and body, time and means, to humbly walk in the faith of my fathers and preserve, so God help me, unshaken and unchanged that faith, that my children and the children of my neighbor may live and die in that faith.

"MY CHURCH".

## MY PLEDGE

In 1943 my church will commemorate its One Hundredth Anniversary. At that time the people of my church will assemble to give thanks unto God for the blessings that have come to them through all the years since 1843. It was thought reasonable and fitting that a thank-offering be laid upon the altars of God as an expression of our gratitude to the Lord for all His goodness toward us, a goodness manifested in the joys and sorrows each one has experienced during our stay and through our labors as a part of the church. One hundred thousand men and women have pledged to have a part in this thank-offering. Thousands of these have already fulfilled their promises and paid their pledges in full. Surely the church is sincerely grateful to them all. God bless them!

Have I paid my pledge in full? Have I paid my regular annual installments?

(Continued on page 3)



For God so loved the world,  
that he gave his only be-  
gotten Son, that whosoever  
believeth on him should not  
perish, but have eternal life.

# The SHEPHERD

I AM THE GOOD SHEPHERD. John 10, 11.

He that believeth on him is  
not judged; he that believeth  
not hath been judged already,  
because he hath not believed  
on the name of the only be-  
gotten Son of God.

Winnipeg, Manitoba, First Nr. in November, 1941

## Financial Statement for Hyrden for the Third Quarter of 1941

<b>Income:</b>	
Subscriptions .....	\$155.75
Gifts .....	6.00
Total .....	\$161.75
<b>Expenses:</b>	
Printing and mailing .....	\$136.80
Business Mgr's expense .....	.82
Total .....	\$137.62
Income above expenses .....	\$ 24.13
Cash on hand July 1st .....	76.42
Balance on hand Sept. 30th	\$100.55

During the year we have received gifts from the following persons: Mrs. H. Haugen, Edgerton, Alta.; Mrs. Martha Hagen, Tofield, Alta.; Mrs. Marie Fredrickson, Kandahar, Sask.; A. S. Nelson, Macoun, Sask.; A friend, at Bentley, Alta.; Swift Current Circuit, O. C. Johnson; W. R. Simonson, Tofield, Sask.; Pastor B. O. Lokensgard, Saskatoon, Sask.

The gifts have ranged from fifty cents to five dollars and have helped very much in tiding over the difficult period between renewals. The Business Manager thanks each one very heartily for assisting in this way.

The following in MEMORIAMS: Mrs. R. O. Thorpe, Watson, in memory of her husband, Pastor Thorpe; Ole Sorestad, Buchanan, Sask. in memory of his wife. Mrs. R. Finden in memory of Mrs. O. Sorestad. Pastor O. L. Falkeid in memory of Miss Gladys Hoem.

Lars Knudson told me on the way back from supper this evening that he was sending Hyrden as a Christmas gift this year. Thanks for the early notice, Lars!

All from the Business Manager,  
Josef B. Haave.

## Mission Festivals

in  
Bethany and St. John's

On September 14th. Rev. H. L. Urness of Bulyea preached at mission festivals in St. John's and Bethany Congregations served by K. A. Knutson of Cabri, Saskatchewan. Both the churches were filled to capacity. The Bethany Ladies Aid served lunch at noon. In St. John's Church Rev. Urness preached in the Norwegian Language. Offerings for the budget were placed upon the altar of the Lord in both congregations. The St. John's Ladies Aid served evening lunch. There was a capacity crowd in the evening for the English Service sponsored by the Luther League. Choirs in both churches sang.

It was a pleasure to have our former pastor with us again. His coming was especially in celebration of the completion of St. John's Church.

(Continued from page 2)

The history of these 100 years will soon come to a close. The story of my personal participation in the work of the church will soon be finished. I must not clutter that story with an unpaid pledge to God and His church.

My church invites me still. God calls me every Sabbath to worship Him. Freely the Gospel message comes to my heart from the pulpit in my church. Undisturbed I may assemble with fellow worshippers in the house of God to be fed by the Lord's manna to gain strength for the week of my labor — surely this is the time I should pay my vows unto the Most High and glorify the Name of my Redeemer.

Ungrateful indeed would I be to my God if personal comforts and pleasures should come first and the solemn promise to my God and my church should be shoved aside and forgotten for the more convenient season, that perhaps shall never come, nor indeed has been promised by my Lord.

—Selected.

## Dedication of the New Lutheran Bible Institute at Camrose

The dedication of the new Lutheran Bible Institute building at Camrose was an event which had been eagerly awaited by the friends of the school. Many were present for this service which took place the afternoon of October 26th. One family was present from Morrin a distance of about 125 miles; and from the Viking parish alone there were 16 carloads, some of these coming over 80 miles. Ten pastors were present to take part in the dedication services. Dr. Iver Iversen gave the dedicatory sermon; the dean, Rev. C. A. Bernhardson gave the invocation; Rev. E. C. Peterson briefly outlined the history of the school; Rev. J. A. Vikman brought greetings on behalf of the Augustana synod. Rev. K. O. Kandal, Rev. A. M. Vinge, Rev. S. Rude, Rev. A. K. Odland, Rev. O. Eklund, and Rev. A. H. Solheim took part in reading the Scripture selections. The president of the C.L.B.I. association, Rev. J. B. Stolee, officiated at the dedication. Greetings were received from the brethren of the Danish Lutheran church from their Luther League convention at Standard; Greetings also from the former dean, Rev. Trygstad, and a number of others. A quartette provided special singing.

The opening services were held the same evening when Rev. Peterson was the speaker.

The new building is a most beautiful and well constructed building, very well planned for its purpose. As it was impossible to secure the new heating system due to the government requiring such for heating buildings used for war purposes, it has become necessary to make temporary arrangements for the heating of the building. May we continue to work and pray for our Lutheran Bible Schools.

—J. B. S.

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## Dedication of the Canadian Luth. Bible Institute

The dedication of the Canadian Luth. Bible Institute took place Oct. 26th at Camrose, Alta. Throngs of interested people crowded the auditorium, the class rooms, the basement and every available hall space. Loud speakers were installed so that all might hear the messages. Many people came a hundred miles or more.

An offering was taken and donations received to the amount of \$281.10.

The instructors for the ensuing year are pastors C. Bernhardson (Aug. Syn.), dean; E. Peterson, (Free Ch.) Albert Vinge and S. J. Rude, (N.L.C.A.).

The School opened Oct. 28th with a goodly number of students present, and new ones coming gradually as fall work is completed.

The C.L.B.I. now stands ready in the city of Camrose as one of the most attractive-looking buildings on a city-donated lot, a glorious monument to the faith of enthusiastic, Bible-loving Christian pastors and lay people.

—S. J. Rude.

## The Camrose Circuit Meets At The Asker Church October 17-19

The Camrose Circuit met at the Asker church, Rev. K. O. Kandal, pastor, Oct. 17-19. After an opening hymn, Mr. L. Hovland read from Phil. 2 for our devotion. This was followed by another hymn. Pastor Solheim then introduced the discussion based on Luke 17:11-19.

The business session took place on Saturday morning. The Treas. reported \$23.95 in the treasury of which \$10.00 was voted for the Book Mission and \$5.00 to the Hyrden. It was also decided that the Camrose Circuit sponsor a fall Sunday School Institute at Camrose, November 15,

at 10:30 and 2 p. m., the Circuit officers to arrange for such an Institute. A letter of thanks from Pastor Guldseth was read by Mr. Hovland.

The following officers were elected: Pastor Kandal, Pres.; Pastor Odland, V.-Pres.; Mr. L. Hovland, Treas. and financial Sec'y, and Pastor Rude Circuit Sec'y.

A report of the Treas. showed that that only 40% of the budget had thus far come in. It was voted that the officers appoint pension contact man, and arrange for the next Circuit meeting.

The afternoon session opened by the usual singing, and devotion by Sinclair Philips. Pastor Solheim continued the discussion. Duet by Mrs. James Vold and Harold Paulson.

Sunday morning was the high point of the meeting. Pastor Rude preached the sermon, Solheim gave the confessional, and Kandal administered the Sacrament. Mrs. Bugh and Ive Fjelheim sang and played.

Sunday afternoon had the largest attendance. C. Erwick led the devotion. Two beautiful selections by a local quartet, and a duet by Miss Gywen Wettro and Ruth Ravensborg. Rev. Solheim gave us an interesting historical background of the development of our Church leading up to the importance of the Centennial Appeal, also pointing out its three objectives. An offering amounting to \$39.73 was lifted. Prof. C. Ronning brought a greeting from Camrose Lutheran College.

The evening session was in charge of the local pastor, and Mr. Braa and Pastor Eklund of Meeting Creek spoke. Several also took part in prayer and testimonies.

The Ladies' Aid provided meals all three days in the neighborhood hall. We express our thanks for their hospitality.

—S. J. Rude, Circuit Sec-y.

## Edmonton Circuit Meeting

The Edmonton circuit met in Trinity Congregation near Loughheed, J. B. Stolee's parish, October 19-21. The new pastor of the Glendon parish, Rev. Theo. Bergee, preached the opening sermon. The text for the convention was Eph. 4:17-23 which was considered under the following topics:—Away from God; Reconciled to God; and Walking in God.

A very happy feature of the business meeting was the report of the financial secretary that many of the congregations in the circuit had already paid their full apportionment to the synodical budget, and that there was every reason to believe that every congregation in this circuit would reach or exceed their apportionment. Rev. A. M. Vinge, Ryley, was elected as the president of the circuit to succeed Rev. C. S. Lystig who is leaving Edmonton for Winger, Minnesota.

—J. B. Stolee.

## Officers of Edmonton Circuit 1941—42

President—Rev. A. M. Vinge, Ryley, Alberta; V.-Pres. — Rev. Theo. Bergee, Glendon, Alta. Secretary — Rev. J. B. Stolee, Viking, Alberta. Treasurer — Mr. Ludvig Peterson, Round Hill, Alberta. Financial Secretary — Mr. O. Likness, Irma, Alta.

The executive committee at the recent circuit meeting was instructed to cooperate with the committee elected by the District to arrange for work by evangelists.

How about similar reports from the other circuits? —Ed.

## ISN'T IT STRANGE?

This is the burden of my song,  
I sing it day and night:  
Why are so many always wrong,  
When I am always right?

## Mr. Peder Hanson

Mr. Peder Hanson, Bulyea, Sask., died on Aug. 14th at the age of 90 years, 11 months and 14 days. Funeral was held at Norrøna Church on Aug. 17th. As Mr. Hanson was well known, a large number of people were present from far and near. Rev. H. L. Urness officiated.

Mr. Hanson was born in Sunna, Norway, on Aug. 30th, 1850. Came to Wisconsin, U.S.A., at the age of 21. Six years later he married Kirsti Lomness, also from Norway, and made his home in Wisconsin for some years, until he in 1904 decided to go to Canada where he resided for many years. He returned to the United States again, but came back to Canada in 1938 and resided with his son Helmer Hanson until his death.

The deceased had a family of eleven children of whom only three are now living: two sons, Hans and Helmer Hanson of Bulyea, Sask., and one daughter, Mrs. Henry King of Wilkie, Sask.

His wife predeceased him in May, 1940. He also has 27 grandchildren and 25 great grandchildren to mourn his death.

—Cor.

## News From the Bethany Sunset Home.

We had a very enjoyable day on October 22nd when the Ladies Aid of the Camrose Lutheran Church, Rev. Solheim's parish, paid us a visit. A fine program was rendered, and a delicious lunch served to all. The Home also received a good supply of canned goods, a box of apples, and other useful articles, besides a donation in cash.

The Home Day on October 26th, was a very successful one in every respect. The church was crowded to capacity. Dr. Iver Iversen, president of the Norwegian Lutheran Church of Canada, spoke in the Norwegian language, and Rev. J. B. Stolee, a member of the Board of Directors, spoke in English. The need of a new building was again stressed, and a liberal offering was received.

The Board of Directors met at the Home on Monday, October 27th. We were all very sorry to have Rev. Lystig resign from the Board, but as he shortly will move to his new parish in Minnesota, we had to accept his resignation. The Home presented him with a gift in token of faithful services. May God bless you in your new field of labor! Rev. K. O. Kandal was elected to take Rev. Lystig's place until the next District meeting. In the evening, services were conducted by Rev. Stolee of Viking and Rev. Lerseth of Birch Hills, Sask.

A gift of \$25.00 has just been received from Mrs. L. W. G. Ellegard, Albert Lea, Minnesota. Mrs. Ellegard is a daughter of Rev. J. J. Akre, and presents her gift in loving memory of her mother, the late Mrs. J. J. Akre. Our readers will recall that a gift of \$50.00 was previously received from the Akre family for the Building Fund.

May God richly bless each and every one of our dear friends, far and near, for kind and generous support!

Sincerely,  
Marie Weiks.

## FORGET IT!

If you see a tall fellow ahead of the crowd,  
A leader of music, marching fearless and proud,  
And you know of a tale whose mere telling aloud  
Would cause his proud head to in anguish be bowed,

It's a pretty good plan to forget it.  
If you know of a thing that will darken the joy  
Of a man or a woman, a girl or a boy,  
That will wipe out a smile or the least may annoy  
A fellow, or cause any darkness to cloy,  
It's a pretty good plan to forget it.



## WOMEN'S MISSIONARY FEDERATION

Mrs. J. R. Lavik, Editor, — Luther Seminary, Saskatoon, Sask.

## He Loves You

"Yea, I have loved thee with an everlasting love; therefore with loving kindness have I drawn thee". (Jer. 31:3)

Our Father  
Absolutely tender,  
Absolutely true,  
Understanding all things,  
Understanding you;  
Infinitely loving,  
Exquisitely near,  
This is God our Father;  
What have we to fear?

"Hereby perceive we the love of God, because He laid down His life for us." (1 John 3:16).

"Herein is love, not that we loved God but that He loved us and sent His Son to be the propitiation for our sins." (1 John 4:10).

## News Items

During the past year the Zion Lutheran Ladies' Aid of Saskatoon has had two especially festive L. A. meetings. The first on March 5th, when Mrs. E. Siversen was presented with the Life Membership certificate. The second on September 17th, when nine babies, christened by our pastor, were officially enrolled in the Cradle Roll department. Appropriate programs were rendered on both occasions, pictures taken, and an enjoyable and profitable time had by all present.

## Petition

There are undoubtedly many among our people who would like to express themselves on the evils of the liquor traffic and all that it stands for in wrecked lives and homes. Especially in this time of war, when our young men are called to the colors for king and country, should these evils be of deep concern to us all.

As a possible help to those who may wish to address a petition to our government in favor of temperance, the following suggested form, contributed by Mrs. T. J. Langley, is herewith submitted:

"Knowing the baneful effects that alcoholic beverages have upon the health, morals, prosperity and peace of our people, which approximate the havoc wrought by many a war; and since 'Righteousness exalteth a nation, but sin is a reproach to any people,' (Prov. 14:34); and since our Government can conscript into Training, and exercise other extraordinary Powers:— WE RESPECTFULLY PETITION our GOVERNMENT that it for the DURATION of the WAR, and EVER AFTERWARDS, REMOVE from our ARMY CAMPS, our CITIES, TOWNS, and VILLAGES this COLLOSSAL TEMPTATION, UNDERMINING the POTENTIAL Strength of our People and our Nation."

Signed,

## Vacation Time and Convention Thoughts

Most of the summer activities in our church are now over, also the District Convention at Outlook.

We are all back to our everyday tasks; back to our homes and to our home church and their activities. What a blessing it brings one to attend Bible camps, circuit conventions and, not least, district conventions where so many messages and so much information are given us direct from headquarters. It is interesting to see how pencil and note paper is used by delegates and others, so that they may be better able to report to those at home what they hear and learn.

How encouraging it is to see our daughter organization so attentive, meeting up also at the W.M.F. sessions with their notebooks.

Even at the joint meeting in the evening, pencil and paper was used. We were warmed by the word of God, and somehow seemed to forget

the extreme heat of the atmosphere.

Convention days are busy days. Between sessions, small groups are sitting here and there in committee meetings, yes, even at seven in the morning. Some practise songs, or are along in the chorus rehearsals. Others are interested in the display of books and posters, and also in the little book store at the college building.

Sunday with its service and the ordination of John Precht, our first Canadian-trained theological candidate, will long linger in our memory. Pictures taken of various groups after the service will be cherished possessions.

Now that we are back home again, have we delegates done our best to share with our aids the spiritual blessings and the information that we received? Have we stressed the necessity of the departments that shall help our church finances? As a former circuit Mission Box secretary, I want to urge all to place that silent reminder, the Mission Box, where it can be easily seen and easily reached with gifts these two months that are left before the ingathering at the December meeting.

May I also take this opportunity to thank the Farden family for their hospitality, for the many gallons of gas it must have taken to go back and forth twice a day. Also the hired man for his time and willingness to take us so many times. When I think of the poor crops in the Outlook district, I appreciate your kindness the more, but as one of the family said, "We enjoyed every minute and spent a good and blessed vacation."

Friends! When you want to go away from your everyday tasks for two-three days, plan to spend them where you receive spiritual blessings as well. They leave an inner glow, while other enjoyments leave an empty hollow.

"Come ye yourselves apart—and rest awhile.

Apart with God, how beautiful the thought!

From cares of earth to win such sweet release,

To lay aside the vexing task half wrought

And by the green o'er-shadowed path of peace

Seek the white altars that the saints have sought."

P. S. Regret failure to publish above article long ago, due to lack of space. C. S. L.

## Moose Jaw W.M.F. Circuit Meeting

The W.M.F. of the Moose Jaw Circuit met in convention at Parkbeg, Sask., Rev. V. Jensen's charge, on September 27, 1941, with Mrs. H. L. Egland, circuit president, presiding. Their theme was, "The March of Faith," divided into three sub-topics: 1. Creating a Christian Atmosphere in my Home, — Mrs. H. L. Egland, Midale. 2. Helping Another find Christ, by Mrs. M. E. Lee, Macoun. 3. Reaching the Unchurched Child, by Mrs. A. K. Haugen, Torquay.

Several musical numbers were rendered which added much to the convention program.

At the W.M.F. business session the different officers gave their reports and the following officers were elected for the new term: President — Mrs. H. L. Egland, Midale, Sask. Vice Pres. — Mrs. Skonnord, Vice-roy; Sec. Treas.—Miss Ada R. Nelson, Macoun; Historical Sec.—Mrs. Helmer Nelson, Maxim; Thankoffering Sec. — Mrs. D. M. McNeily, 1048 — 5th N. W., Moose Jaw; Life Membership and In Mem. Sec. — Mrs. A. K. Haugen, Torquay; Cradle Roll Sec. — Mrs. Art Shelstad, Torquay; Christian Nurture Sec.—Mrs. Harry E. Lawson, Parkbeg; Librarian—Mrs. H. F. Johnson, Assiniboia.

The circuit officers were installed by Rev. H. F. Johnson. Through our convention we were stirred to march forward in faith.

Ada R. Nelson, Sec.-Treas.

## YOUNG PEOPLE'S LUTHER LEAGUE

Editor, Rev. G. O. Evenson, Outlook, Sask.

"If you are too busy to pray, you are too busy."

"It is when you feel least like praying, that you need most to pray."

Suggested Topic Outline, as presented by S.L.B.I. students in a Sunday Evening Program.

## Theme: What Christ Means To Me

First Speaker: He is the Light of the World (John 1:1-12)

A. The Light Revealed:

1. By John the Baptist.

2. By Christ Himself.

3. By His followers.

B. The Light Rejected:

1. By those who prefer to walk in darkness.

2. Result: Lives of darkness — eternal damnation.

C. The Light Received:

1. By those who trust Him as Savior.

2. Result: Children of God.

Second Speaker: He is the Good Shepherd (Ps. 23; John 10:11).

A. Description of a shepherd and his work.

B. Description of the Good Shepherd:

1. Knows our every need.

2. Protects His sheep (who are often stubborn)

3. Seeks His erring sheep.

4. Satisfies.

5. Guides.

6. Gives eternal blessing.

Third Speaker: He is the Bread of Life (John 6:35)

A. Christ as the Bread of Life.

B. Condition for receiving: Faith (Defined here as coming).

C. Necessity of continued receiving.

D. Results of receiving: Never thirst; never hunger.

## Luther League Program at Wheatley

On Tuesday evening, September 30, the Spruce Home Luther League presented a program in a neighboring school district, Wheatley. There was a fine attendance of 45 or 50. The president of the league, Arthur Swenson, presided. The program was prepared by the stewardship committee of which Olaf Granum is the chairman. Papers were presented by George Haugen and Olaf Granum; there was a talk by Pastor Dahle; also there were several musical numbers.

This is the school district where members of the Spruce Home Luther League were instrumental in starting a Sunday School a year and a half ago. The Sunday School now has an enrolment of 32, and there is much interest both on the part of parents and children. They are using the New Graded System Sunday School books and enjoy them very much. The Saskatchewan Lutheran Bible Institute also had a part to play in the starting of this Sunday School, for it was after part time attendance there that some of the leaguers were inspired to undertake this venture.

## They Could Not Burn Him

In these days of many dangers, we are again and again reminded of the wonderful deliverance of Shadrach, Meshach and Abed-nego.

One night robbers came to the home of a Christian couple at Loshan. When they realized their danger they began to pray to the Father they loved to save them. The man was seized, bound and suspended in the room, and the evil men used a burning broom as a torch to burn his body while they demanded money.

Things didn't seem to work as easily as they had before, but the evil men did not realize that they were in the presence of the Almighty Power and that He was answering the prayer of these trusting souls.

"He that trusteth in his own heart is a fool". (Prov. 28:26)

"But he that trusteth in the Lord, mercy shall compass him about". (Ps. 32:10).

## Medicine Hat Circuit L. L. Convention

The Medicine Hat Circuit held its annual Luther League Convention in the Granum Lutheran Church, October 3—5. The theme was "Conquering With Christ," based on Rom. 8:37: "Nay in all these things we are more than conquerors through Him that loved us."

This theme was dealt with by the various Leaguers under the sub-topics: Conquering with Christ Through His Word, Through Prayer, Through Witnessing, and Through Stewardship." Sunday afternoon was given over to the discussion of the topic, "Appreciating our Heritage and Liberty."

As we look about us in this life of warfare and turmoil, surely we as Christian young people should be warriors, conquering with Christ and living lives of victory through Him. We should dedicate our lives to Him and go forth as true conquerors. Young people: "Press Forward! Look Upward! Be strong in the Lord."

A very fitting closing for the convention was the partaking of the Lord's Supper. Through it many were challenged to go on with renewed zeal as true conquerors with Christ.

At the business session the following were elected as officers for the coming year: President: Anker Berg, Claresholm; Vice-president: Harold Sivertson, Enchant; Secretary: Dagny Fjordbotten, Granum; Treasurer: Edith Nerland, Calgary.

—Dagny Fjordbotten, Sec'y.

## Bible Institute Book Store News

Last year the Bible Institute Book Store at Outlook disappointed many patrons on such items as Sunday School Christmas programs, Christmas greeting cards, and Scripture text calendars. This year it will be better able to supply these items.

Yet it is requested that orders for these and other items that are saleable only during the Christmas season be sent in early.

Again this year Almanacs and Kalenders will be ordered. It is hoped that prompter service can be given than was done last year. Pastors who wish to order these through the book store would give real assistance by placing such orders by November 15.

The stock of Sunday School books, Bibles, Testaments and Concordias is sufficiently large to enable the store to reasonably guarantee immediate service on orders for these items.

The paper edition of Gerberding's book, "The Way of Salvation in the Lutheran Church," is stocked by the book store, and retails for 55c.

## More News From Prince Albert

Sunday morning, October 5, the Prince Albert Luther League presented a program over radio station CKBI, taking charge of the regular Lutheran Hour broadcast. The theme of the program was "Spiritual Service," and papers were presented by Willie Ronning, Lydia Meyers and Hilda Soderstrom. There were also musical numbers.

Disgusted, they took the Bible and the hymnbook, precious possessions in that home, and lighted them to try to complete the torture, but finally they gave up and left.

The following day the old gentleman went down to a medicine shop on the street to see about his burns. When the sooty blackness was washed away not even one blister could be found.

—Arna Quello, in the Missionary.